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a long period of time. The marked differences between the Neandertal type and the Galley Hill specimen lead the author to believe that the men of Neandertal, Spy, Krapina, Le Moustier, and La Chapelle-aux-Saints are descendants of the primitive eolithic race with stagnant mentality represented at present by *Homo Heidelbergensis* and *Pithecanthropus erectus*; while at the beginning of the middle Quaternary there appeared a new race with progressive mentality represented by the Galley Hill man.

GEORGE GRANT MACCURDY.

The North American Indian. By EDWARD S. CURTIS. New York: Published by the author, 1911. A series of volumes illustrating and describing the life of the Indians of the United States and Alaska. Field research conducted under the patronage of J. Pierpont Morgan: edited by Frederick Webb Hodge. 20 vols. Volumes VI, VII, and VIII.

The earlier volumes of this work have made their appearance from time to time since 1907 and have received well merited commendation from scientific men and artists in America and in Europe. Each volume is complete in itself. Volume I describes the Navaho and Apache; Volume II the Pima, Papago, Mohave, Maricopa, and other tribes of the Yuman stock; Volume III various tribes of the Sioux; Volume IV the Apsaroke and Hidatsa; Volume V the Mandan, Arikara, and Gros Ventres.

It would seem impossible today to improve upon the book-making and technique of the earlier volumes, but these later ones show progressive improvement in spirit and scope. The same methods of field work have been pursued and the same care exercised in the selection of suitable illustrations and material for the text.

Mr Curtis has been well known for a number of years as a photographer of Indian life. His exhibitions held in many of our large cities have been a surprise and a delight to photographers and artists alike. His pictures appeal to the artist and to the layman because they represent the side of the Indian which is close to nature. Mr Curtis is primarily an artist, but this fidelity to nature, which led him to a closer study of the habits of life of the Indian, gave him also the scientific point of view.

In order to obtain photographs of the Indian in his ceremonial attire, or of the ceremonies themselves, it was necessary to gain his complete confidence, and, when this was once secured, it was less difficult to learn the secrets of his life. Mr Curtis has been very successful in reaching the mind of the Indian and in presenting it to his readers. No doubt much of the charm of his stories comes from the fact that they have been

written in tent, cabin, and camp, in the very atmosphere of the simple primitive life they describe. Many times the Indian is allowed to tell his own story in his own way, which gives us a new view of the situation.

The greatest value of the work lies in its wealth of illustration. Each volume of text contains seventy-five full-page photogravures of $9\frac{1}{2} \times 12\frac{1}{2}$ inches, and is accompanied by a portfolio of thirty-six copper engravings, 20×24 inches. No praise could well be an exaggeration of these photographs; they are admirable in every particular and must be seen to be appreciated. The portraits are particularly notable. Yet it is not a haphazard collection of excellent portraits. Every photograph is an illustration of an Indian character or of some phase of his existence. An attempt is made to illustrate all of the customs and arts of the people. The importance of the work can not be overestimated, because the Indian is fast losing his typical characters. The white man's civilization, disease, alcohol, and inhumanity are producing dire results. A degenerate, impoverished race is taking the place of the former proud possessors of the land. Every year some old person passes away and with him some tradition, myth, or knowledge of a sacred rite possessed by no other.

The work is not intended primarily for the specialist. It makes its strongest appeal to the general public and in terms which make it not only intelligible but extremely interesting to those unacquainted with the language and methods of the trained ethnologist. The simple, every-day life of the Indian is made to appeal to the imagination of the reader through vivid presentations of the camera by means of artistic treatment; and this is accomplished without sacrificing scientific accuracy in the least degree.

The systematic scope of the work should be noted. It is not a collection of fragments, but on the contrary each volume is a definite part of the whole scheme which will include representative tribes from all the linguistic stocks in America. The author is succeeding admirably in his endeavor to "make the work one which in fact cannot be questioned by the specialist, but at the same time will be of the greatest interest to the historian, the sculptor, the painter, the dramatist and the fiction writer, as well as to the ethnologist."

Those of us who have had experience in the field can appreciate the tremendous energy, persistence, and courage necessary to carry on a work of this character, requiring more than twenty years of camp life. Ease, comfort, home life, and family must be exchanged for the hardest kind of work and the thousand and one vexations of wearing travel through difficult regions. Nothing less than a consuming passion could impel one to the task.

The sixth volume deals with the Piegan, Cheyenne, and Arapaho, who belong to the western division of the Algonquian stock. The Piegan, widely separated from the other two, became allied to the Bloods and Blackfeet and were usually known as Blackfeet. They roamed over a vast territory in the United States and Canada and soon became known to the traders as skilful hunters. The handicraft of the Piegan was concerned with the production of implements, clothing, and shelters. Basketry and pottery were unknown to them. Water was boiled in rawhide vessels by means of heated stones. The tribe was divided into gentes, each with its own chief. A council of subchiefs and leaders of the warrior society chose a head-chief who was nominally in charge of the tribe. For success he depended upon the support of the societies who controlled the warriors and thus "public opinion." The function of the societies was to preserve order, punish offenders, and protect the camp. The societies were organized on the basis of age and each one had its own songs and paraphernalia, all of which passed by purchase to the next group. Marriage was arranged by an emissary who carried presents to the girl's father. Polygyny was customary and a man had a prior right to the younger sisters of his first wife. For each he sent presents to her father when she was of marriageable age. Dead bodies were washed, painted, bound in skins, and placed in trees or on scaffolds. The spirit went to "Big Sand" where it existed, with plenty of game and without any more suffering. The Sun received the supplications of all who desired supernatural aid. A youth secured his guardian spirit by solitary fasting. The chief ceremony was the Sun dance which is well described, and the traditional origin is given. Torture in the sun ceremony was unusual and practiced as the fulfilment of a pledge to the Sun in a dangerous crisis. The moon, the morning star, the milky way, and the dipper were also deified. Supernatural power was attributed to an unusually large number of medicine-bundles. The methods used and the songs sung to obtain medicine are well described. In dealing with mythology the author presents typical myths heard by himself from each tribe.

The Cheyenne and Arapaho, although speaking distinct dialects, are culturally much alike. Cheyenne history is traced from La Salle's letter of 1680, through their long struggle for an independent life, to their present condition. They resented the unjust acts of the United States government and, on account of their high spirit and dauntless courage, they were in continual conflict with the authorities. They knew their just cause was hopeless, yet they fought with such fury that it

"cost the lives of twenty-five soldiers and a million dollars for every Indian killed."

The government of the tribe is in the hands of a council of forty chiefs elected in a body by the retiring members. The warrior society, as the only body that could enforce regulations, had a prominent place in the government. These societies differ from other like Algonquian organizations in that they are not age societies. Religious belief centers about the sacred arrows brought to them by the culture hero. Each year every man goes to look upon the arrows and to offer prayers and gifts. The Sun dance described was witnessed by the author in 1909.

The music of the three volumes was transcribed from phonographic records by Henry F. Gilbert, who has accomplished a most difficult task in a very satisfactory manner. He finds it impossible to render primitive music accurately by means of our notation because the Indian habitually sings degrees of pitch between those represented by our symbols. It is unusual to find a song in which a sense of the key is maintained throughout the song. The rhythm is very simple and the often noticed complications between the drum-beat and the melody are accidental.

In volume seven, tribes representing three linguistic stocks are treated; the one tribe of the Kitunahan stock; the Yakima and the Klikitat of the Shahaptian; and fifteen tribes of the Salishan. A comprehensive survey is given of all branches of the families treated and sufficient specific mention of the smaller groups to give a general notion of their relationships. The territory occupied by these families is within the Columbia River basin, a forested, mountainous region which furnished an abundant food supply consisting of roots, game, and fish. The term Yakima includes all the bands of Yakima valley. There were no gentes or clans, but each band had its chief who in most cases was the eldest son of the former chief. If the son displayed a lack of ability, then some more able man was selected to be the chief. Religious practices were not highly developed. These people were animists and directed their efforts toward acquiring the supernatural power of the spirits of animals. Guardian spirits were secured in solitude and some spirits gave men power to cause or exorcise sickness. They had no idea of immortality. The medicine chant, the only indigenous ceremony, was held in mid-winter upon the invitation of the medicine-man. The Klickitat tribe has lost its identity by being merged with the Yakima bands. Their language, culture, and religious practices do not differ materially.

Numerous tribes of the Salishan stock occupy territory in Montana,

Idaho, and Washington. The author gives the separate history of each tribe, but the culture and customs are treated together to avoid repetition. When first observed all these tribes wore clothing of the plains type and lived in lodges covered with rush matting. Cedar-root baskets were used for mortars and for cooking food by means of heated stones. The chief was selected by the council of old men and warriors, but by custom the choice was limited to the men of the former chief's family. The local band was the unit, there being no clan organization. Blood relationship was the only bar to marriage. The younger sisters of a man's first wife usually became his wives also. A widow must marry her husband's brother, or obtain his consent to marry another person. Their religious practices were very simple; there was no worshipped deity. They believed they could obtain the power of supernatural creatures. All the tribes, except the Flatheads, had a winter ceremony in which sacred, revealed songs were sung by persons possessing guardian spirits. Those possessed of a certain spirit wished to dance all the time and to give away all of their property—a peculiar form of emotional insanity due to religious excitement.

The Kutenai form a separate stock. They live in British Columbia and northern Montana and Idaho. Their traditions give no account of a migration into this region. The tribe lost its unity in comparatively early times and the bands spread southward and eastward, being attracted by the buffalo. They have failed to profit by contact with civilization and have become a filthy, idle community. Their principal food was the flesh of animals, some of which, as the elk and mountain goat, also furnished skins for robes. They were skilful in the manufacture of two varieties of canoe—a pine-bark craft, and a skin-covered boat. The separate bands were distinct, each led by an hereditary chief, who directed the movements of his band.

Volume eight treats of the Nez Percés, Wallawalla, Umatilla, Cayuse, and Chinookan tribes. The first three belong to the Shahaptian family. More attention is given to historical matters relating to the Nez Percés than is usual in these volumes because it seemed desirable to correct various mistakes of historians by giving the Indians' story of the war of 1877. By reason of their Earth-mother religion they were attached to the land in such a way that they could neither sell their land nor cultivate the soil and be consistent with their traditions and religious teachings. The "non-treaty" factions were contending, not alone for their homeland, but for the religion of their fathers. When the final word came that they were to be removed to the reservation, all the chiefs accepted the

situation as inevitable and made ready to move; but just at this time a drunken Indian murdered a white man who had killed his father, and thus the war was precipitated. In all engagements the Indians showed good courage and fighting ability, but neglected to take advantage of Gen. Howard's delays and escape into Canada. Curtis is convinced that Chief Joseph, whom historians have made a national hero, was no more responsible for the successes or failures of the war than were several other chiefs. Joseph was the last of the chiefs. When only thirty of his warriors remained, he surrendered to Gen. Miles, saying "He who led the young men is dead"—referring to Looking Glass and giving him the credit for leadership. When the Nez Percés were first visited they were prosperous and took great pride in dress and decoration. Their handiwork shows greater skill than that of the Plains tribes. They lived in communal lodges with a row of fires in the center. An underground house with ladder and trap-door was used by the women. Their religion, mythology, and ceremonies seem to have been disseminated from the coast by way of the Columbia. The principal religious observance is the mid-winter medicine ceremony, at which time the boys who have seen visions may sing the songs the spirits have taught them, and medicine-men may test their powers in various ways. The music appropriately matches this emotional religion, which shows a tinge of hypnotism running through it. The Cayuse belong to a distinct stock, but they have lived so long in contact with the Nez Percés and have so intermarried with them, that they have lost their old language, culture, and physical characteristics.

The Chinookan tribes occupied the banks of the lower Columbia. Food was so abundant that they became an indolent, licentious people who easily succumbed to the diseases and alcohol introduced with civilization until now fewer than two hundred remain. They hired Klikitat warriors to fight for them and used their slaves, whom they obtained by barter, as assassins to avenge their personal wrongs. Both sexes tattooed upon the face, arms, and breasts the images of animals or birds seen in dreams. The dead were taken in a canoe to an island in the river and deposited in the house of the dead. The widow made gifts to relatives and friends. A year later the bones were gathered, wrapped in skins, and left in the burial house; when again presents were distributed. They distinguished between the diseases due to natural causes and those due to spiritual causes. The former were treated with herb medicines while the latter were treated by supernatural methods. Their myths show great wealth of imagination,

but are incomplete in cosmology. They start with the world already created and inhabited with beings in human form, both good and evil. Coyote transformed the evil creatures into animals and the good ones into perfect human beings.

At the end of each volume of this series there is an appendix giving a very concise tribal summary; music used in dances and songs sung on various occasions; selected vocabularies from each tribe. We have in this series of volumes not only complete information concerning the traditions, beliefs, customs, arts, and home life of these picturesque people, but also a vast amount of new material in the nature of ceremonies, folk-tales, myths, and music which will be valuable for comparative study.

The editorial management of the publication is entrusted to Frederick Webb Hodge, Ethnologist-in-charge of the Bureau of American Ethnology, whose wide experience as chief editor of various scientific publications makes him eminently fitted for the work and guarantees its scientific accuracy.

WM. CURTIS FARABEE.

Osiris and the Egyptian Resurrection. By E. A. WALLIS BUDGE, M.A., Litt.D., D.D., Lit.F.S.A., Keeper of the Egyptian and Assyrian Antiquities in the British Museum. Illustrated after drawings from Egyptian Papyri and Monuments. London: Philip Lee Warner; New York: G. P. Putnam's Sons, 1911. 2 volumes. Large 8°, pp. xxxv, 404; and viii, 440.

The works on the religion of ancient Egypt from the prolific pen of the indefatigable keeper of the Egyptian and Assyrian antiquities in the British Museum would fill more than one "five-foot shelf"; in fact they make up a respectable Egyptological library by themselves. In the present sumptuously gotten up volumes Dr Budge attempts "to discover the source of the fundamental beliefs of the indigenous religion of ancient Egypt, to trace their development through a period of some two scores of centuries, and to ascertain what the foreign influences were which first modified Egyptian beliefs, then checked their growth, and finally overthrew them" (I, vii). The two principal propositions which the author seems to endeavor to elaborate and to establish in the work before us are, first, that the foundation of the religious principles and of the whole of the social fabric of Egypt resting upon them was the cult of the ancestral spirit, or ancestral god; secondly, that the Egyptians were Africans, and their religion was of indigenous African origin, and that therefore a general resemblance existed between ancient